**“<u>Aham To Tab Bhi Tha, Jab Main Nahi Tha</u>”**

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AHAM TO TAB BHI THA, JAB MAIN NAHI THA
MAYANK SAXENA



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*“Hope for the best but prepare for the worst……”*
*~English Proverb*

*“Everything that is done in the world is done by hope.......”*
*~Dr. Martin Luther King Jr.*

*“The Truth hurts like a thorn at first; but in the end it blossoms like a rose……..”*
*~Samuel Ha-Nagid*

## “<u>Aham To Tab Bhi Tha, Jab Main Nahi Tha</u>”

Aham to tab bhi tha, jab main na tha arthaat jab main (aham) tha hi nahi tab bhi is vishwa mein main (ahamkaar) vyaapt tha yaa kahiye aham (ahamkaar) jab nahi tha tab bhi kahin to main (ahamkaar) bhi tha. Kitni asmanjas ki istithi hai ki ahankaari ke naa hone par bhi ahankaar ka bhaav to astitva mein tha aur satya bhi yahi hai ki koi bhi ahankaari to jab hi hoga jab aham bhaav hoga kintu yadi ahankaari nahi hoga to ahamkaar kaha aur kaise ho sakta hai, Phir ahankaar pehle astitva mein aaya ya ahamkaari? Murgi aur ande jaisi baat ho gayi ki pehle murgi astitva mein aayi ya anda? Aaj bhi vishwa mein 80% se 95% vyakti ahankaari hai phir unka ahamkaar to unki swayam ki to den nahi hai kyonki aham to tab bhi tha jab main nahi tha. Phir uske doshi wo swayam kaise ho sakte hain. Kyonki kahin se to unhone aham bhaav dhaaran kiya hoga, vyavhaar mein laaye honge aur jinse dhaaran karke vyavhaar mein laaye honge vo bhi doshi kaise ho sakte hain kyonki shayad aham to tab bhi tha jab vah nahi tha. Lekin agar ahamkaar ko mool maan lein, shaashwat maan le, sada se swayam se astitva mein aane wala maan lein tab bhi akaaran to kisi ki bhi utpatti asambhav hai kyonki kuch na hone ki dasha mein kis se vah utpann ho sakta hai aur srishti ke nirmaan ke samay to yahan kuch bhi nahi tha. Lekin agar isko anya arthon mein samjha jaaye to aham (swayam main) to tab bhi tha jab main (aham) na tha aur shaayad ye arth sabse pehle arth ki tulna mein adhik upyukta hai, aur ab choonki ye is prashan par darshan (philosophy) ka sabse upyukta arth hai, isliye yahi is prashna ka uttar hai. Khushi ki baat ye hai ki main to tab bhi tha, ab bhi hoon aur mera main (aham) shaayad mera daaman chod chuka hai. Ab main to hu par mera main (aham) nahi hai aur main mere main (aham) se swatantra hu.

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